1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

work with.[6] Fruits that were fully ripe and open were allowed to remain until on drying the flesh dropped to the ground, when it might be gathered. Those that had not reached this stage were pulled from the plant. These were torn in two and eaten as they were. The fully ripened fruit sours in the summer heat. These were in consequence split and the flesh put into pots. As soon as they reached the river these were placed over a little fire so that the potful was brought nearly to the boiling point. The fruit would then keep; otherwise it soured in half a day. The unripe fruit, on the other hand, if carried about in a pot in this fashion, would simply become a watery mass. The fruit might be stored in this manner until winter, when it was dissolved in water for a drink, said to be very sweet, or strained through a cloth and boiled to syrup.

By preference however, the sahuaro harvest formed the basis of a jollification. If this was their intention, they forbade anyone gathering it until it ripened on the plant: nevertheless some did steal off to get it. They would boil it as above and set as many as one hundred large pots away in the meeting house to ferment. The boiling was done under a shade conveniently near. It was stored in the house while still hot, a little fire being maintained there to keep it warm. A man who was adept watched it for the two days required to ferment. When one potful fermented, he poured some of the contents into others, so that all would finish fermenting at the same time. Each family owned one to three of these potfuls, which they were called to carry home when ready.

Friends in other tribes were invited to dance at this time, saying that "Our store house is ripe." The guests came in a group slowly, camping at some distance from the village. The messenger who bore the invitations now walked out to the camp where he named those invited by each Maricopa, pointing out where he lived.

The method of handing out the drinks was stereotyped. The men invited would bring three or four friends. The host would send his wife into the house to bring out a cupful (a small pot or

[6] Curtis' description (II, 82) of a pole provided with a wooden blade was specifically denied by my informants.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
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527 [574] [273] gourd), which he gave to his guest. He continued plying him with liquor until he was drunk. Then he himself drank and after that furnished it to the friends of the man invited.

533 527 273 The song for this dance was ɣatca′, "wine"; sung at no other time. "When they were drunk they thought of war." The song told of "red water," i.e., blood, and how it was made.[7] It told how the enemy had come to drink with them: they had joined in battle, now they would drink together. The intoxication and the [721] incitement of song commonly ended in a decision to go on a raid. At the time the sahuaro was harvested, the Yavapai were camping in the mountains not far distant, not, as in winter, in isolated caves.

273 The drink is said to have been only mildly intoxicating. Neither the flower stalk of the mescal nor sprouted corn were used for fermented drinks, as by the White Mountain Apache.

527 192 The celebration was called ɣatca′poŭm, "water mixing" (a folk etymology?); the fruit, a′a′; the dried fruit hamă′n$_y$[a]; its syrup, a′anyâxa′ (sahuaro's water"?); the drink ɣatca′ or ɣatca′csiu′m, "wine drink."

CULTIVATION

241 Some field crops were planted by the Maricopa: corn, beans, black-eyed peas, pumpkins, watermelons, cotton, and ĭkca′mac [171] seeds. Relatively to the lower Colorado tribes and certainly to the Pueblos, comparatively little planting was done. It is not [177] altogether certain how much corn was cultivated since corn seems to have been almost entirely supplanted by wheat at an early date, even before whites settled in the immediate district. Even then my informants were certain that mesquite, rather than wheat, was the staple in their childhood (the middle of the last century).

The fields lay in the bottom lands of the Gila River, on flood plains subject to inundation, where planting took place immediately on the subsidence of the waters. According to native in- [133] formants, the principal floods were those of December and Janu- [132] ary, with rains again in April and September.

[7] The drink is blood-red in color (Davis, *Papago Ceremony of Vikita*, p. 176), but my Maricopa informants said that ɣatca′ meant neither "blood" (n$_y$ihwl′t) nor "red water."

3: Whited G-5 (1890) 1894 NT15 River Yumans NT15
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Pima NW 29

P R 135 these metals exist within the limits of the several reservations. A few adventurers claim that if the Indian title to the land could be extinguished enterprising miners would soon develop paying quantities of the precious metals, but such statements need verification.

P R 764 CUSTOMS AND RELIGION.—Should one of the tribe die, it was formerly the practice to burn the tent, hunt and kill all the animals owned by the deceased, and destroy all his property; but such practices have been abandoned within the past 15 years. Their mode of burial now is to dig a grave 5 or 6 feet in depth, then dig a vault at one side large enough to receive the body, fill the grave, and cover it with poles or brush, probably to prevent the violation of sepulture by the coyotes. Several such Indian burying grounds may now be seen on the Gila River reservation.

P R 797 Viewed from a religious standpoint, a steady advance has been made within the past 15 years, though the progress has been slow. The Presbyterian church has erected a small adobe chapel at this agency, in which Sunday school and other services are held every week and are well attended. In addition, a small adobe chapel has been erected and partially completed at Blackwater village, about 12 miles east of the agency, but within the limits of the reservation, with a church membership of 22, about equally divided between the sexes. The Pimas have 3 church buildings, valued at $2,000.

P R 177 262 342 PROGRESS.—The material and economic progress made by the Pima and Maricopa tribes within the past 15 years is quite noticeable. Formerly all carcasses of horses and mules which fell on the great road stretching along the south bank of the Gila river, through what is now the Pima reservation, were quickly appropriated by the Indians and used as food. Their dwellings were then miserable huts, built of brush and weeds; now there are nearly 100 adobe houses, and a large number of their huts are built of willows and sticks, well plastered on the sides and roof with adobe, those among them who can do so building houses in the Mexican style. According to a count made July 1, 1890, out of 580 dwellings of all kinds 80 were adobe houses.

P R 177 648 241 The agent is encouraging improvements by issuing a new wagon to each Indian who builds a house, imposing the condition that the wagon shall be properly cared for and housed. On the fulfillment of certain other conditions he issues a plow or harrow, thus encouraging improved methods of farming. The Indians quite readily avail themselves of these opportunities, and since September 1, 1889, there have been issued 22 wagons, 13 sets of harness, 30 plows, 200 shovels, 200 hoes, 30 iron rakes, 100 axes, 100 sickles, and 40 swamp hooks. The Pimas are self-supporting, receiving no rations or annuities and no gifts from the government except farming tools, and their desire for these implements shows the progress that is being made in agriculture among them.

P R 177 291 [822] [302] In dress great progress has been made in adopting that of the whites. Probably one-half of the men wear shirts, pants, shoes, and hats; one-third go barefoot; rarely one may be seen at his cabin without covering to the legs. Some of the children wear very little clothing. The women wear no shoes in warm weather. A scanty skirt, with blouse waist, suffices for their covering, except that they wear a shawl, or a cheap substitute for one, drawn around their shoulders without folds and falling to the knees. No covering for the head is worn except when the shawl is drawn over it. Red is the prevailing color of the dress; the brighter it is the more desirable it will be. The hair is parted in the middle and combed back, and is usually worn long by both sexes, but the men have been encouraged to cut their hair short and wear hats, and efforts in this direction are meeting with some success.

P R 177 273 548 [579] [648] MORALS OF THE PIMAS AND MARICOPAS.—Drunkenness, prostitution, theft, and gambling may be classed as the prevailing vices of these Indians. According to the best authority attainable drunkenness is on the increase among the Pimas. The cause of this increase may be traced to contact with the whites, who sell them intoxicants. They manufacture a cheap fermented liquor from corn or cactus fruit and indulge in drinking at their dances; but drinking does not appear to be more common with them than among the whites, and, indeed, one has but to stand by any of the many open bars of the territory to become convinced that drinking prevails extensively among the superior race. Cases of prostitution are too common, but do not seem to be increasing. Instances of brawls and quarrels are not frequent unless some of the parties are drunk. Fifty Indian boys attending school will pursue boisterous games day after day and never engage in a quarrel or a fight. The Pimas as a tribe are peaceful, and claim that they never warred with the whites, but were obliged to take up the hatchet against their ancient enemies, the Apaches, in order to preserve their existence, and having quieted them, they returned to their peaceful avocations.

P R 164 DISEASES.—The tribe is more or less tainted with venereal diseases. The Indians are scattered over the reservation, and the agency physician attends to but a small portion of those who are sick. No reliable statistics of diseases and deaths have ever been collected, and it is impossible to determine with any great degree of accuracy the proportion of deaths resulting from the several diseases or accidents. The agency physician reports the diseases as scrofula, consumption, conjunctivitis, and syphilis. Rheumatism prevails to some extent, but owing to the mildness of the climate it is not as prevalent as among tribes farther north. Scrofulous swellings on the neck and scrofulous ulcers are often seen. One old resident thinks that from 10 to 20 per cent of the deaths are due to consumption. The physician claims that a large majority of the cases of scrofula and conjunctivitis can be traced to a syphilitic taint.

P R [755] The Indians can not be relied upon to administer medicines furnished and prescribed by the physician. A large majority of them lack faith in prescribed remedies. They prefer the singing and howling of the medicine man.

/82 cont./

000 cooking pots of many sizes.

From the Pima they also learned to weave cloth from
291 native cotton. The dress of the women formerly consisted of a
[177] piece of this cloth wound around the body under the arms and reaching to the knees, with an outer shawl for cold weather.
[302] The men wore only the breech-cloth, but painted their bodies elaborately.

The Maricopa, of course, possessed the same wealth of
262 native vegetal and animal foods as the Pima, and employed the same methods of gathering and treating them. The fruit of the giant cactus, found in unlimited quantities, is still one of their important staples. This strange creation of the plant world blooms in early spring and ripens its fruit in June and July. Using a long
[222] pole with a wooden blade at the end, the women cut the fruit from the plant and carry it to the settlements in large baskets. The
[252] fruit is eaten fresh, dried, made into jelly, or preserved. They
273 also make quantities of wine from it, first boiling the fruit, then draining the juice into large jars, which are kept in a heated house for a week to ferment. A number of women, sometimes twenty-
[476] five or more, formerly joined in making wine, and when it was
[574] ready their neighbors were invited to a great feast, which always ended in a debauch. This deplorable custom, along with many of a commendable nature, was derived from the Pima.

The Maricopa are a sedentary, agricultural people. The
241 [252] principal crop of their small irrigated farms is wheat, which they
[412] grind into coarse flour on the metate, or hand mealing stone.
582 /83/ The little that remains of their former social organization indicates that it was identical with that of the Mohave. Nothing could be learned tending to show that under this system marriage within recognized groups of kindred was prohibited. The union
584 was without ceremony, and formal consent of the parents was not necessary; if they did not send the young man away, it was assumed that they were willing to accept him as a son-in-law.

[764] As among other Yuman tribes, the dead are burned. Within
765 a few days after the cremation of the body of an important man a mourning ceremony, called Nyimich, is observed. Fuel is heaped up to form a pyre, on which are placed pieces of clothing of each of the near relatives of the deceased. The men march around the pyre shouting and crying, followed by the women carrying